

National Liberal Party

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OBJECTS: The Complete Separation of Church and State.

BY WHICH WE DEMAND:

1. The Taxation of Church Property.
2. The abolition of all laws forbidding the observance of Sunday or Sabbath.
3. The cessation of appropriating public funds for sectarian purposes—for churches in our cities, towns, villages, and in our state institutions.
4. The abrogation of all judicial oath in the administration of ecclesiastical ceremonies, and all other legal recognition of religion, such as baptism, marriage, and days of thanksgiving and prayer.
5. That no diplomatic relation be established with any nation which has any form of any church or religion, nor that the God or Savior of any religion be recognized by the Constitution of the United States, or by Article I of the Amendments to the Constitution.
6. The abrogation of all laws, whatever, granting clerical privilege.
7. The freedom of speech and press.

METHODS: The Organization into a Political Body.

OF ALL MEN AND WOMEN WHO WOULD MAINTAIN THE PURELY SECULAR CHARACTER OF THIS GOVERNMENT—

1. By defending the freedom of speech and press in local courts and before legislative bodies.
2. By likewise defending all encroachments of ecclesiastical power.
3. By uniting with and assisting individuals and societies of whatever creed or party, when necessary, for religious and political expression of belief.
4. By preventing the current reign of monopoly and class legislation. Direct Legislation by ballot.
5. By advocating equal rights and justice to all giving women an equal voice in all government, and to all men, regardless of race, color, and creed, maintaining personal liberty, freedom of speech, press, and all other activities in which a weaker and free government must rest.

slightest. Theologians tell us that God is infinite. If God is infinite, no finite being can have any communion with him, or even comprehension of him. The infinity of God, therefore, and the admitted impossibility of knowing anything about the divine essence necessitates atheism. Theologians assure us that God is mysterious and incomprehensible. They prate long and long about the mystery of the divine essence, seem to me to certain that no intelligent person can honestly say that he or she is convinced of the existence of a supreme being who is so mysterious that he cannot be known to all our senses, and of whose attributes we are constantly assured; that they are incomprehensible to us.

But while I personally disbelieve the existence of God, I do not deny the existence of a God, because the word God conveys to me no idea, and I cannot deny that many can attach to my personal affirmation, and nothing of which the affirmers himself has any rational conception. I can, however, deny a nonentity, so I do not say "there is no God," but "there is not God." In the sense that I disbelieve in the existence of a supreme intelligent being.

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It appears to me that people who use the word God do so to conceal their ignorance rather than to express their knowledge. The word God is an abstract word coined to designate the occult forces of nature. The God idea is simply a creation of the imagination, and is one's own fancy, a figment of the human mind.

Nobody can logically affirm the existence of that which it is impossible to demonstrate. I have never seen a God, nor have I ever seen or heard an intelligent description of one.

My friends assert Gods are so vague and uncertain that should I chance to meet a God and a hoo-doo together on the street, I could not tell the one from the other.

I am not less than my total inability to comprehend what people mean or think they mean when they speak of God. In order to persuade me that a being exists, or that there is a God, I at least, know something about him, or I, at least, know something about him. Who, what, and where is God?" has been asked of thousands of them, but I have not been able to find an answer. There is not today, nor ever has been, so far as history records any consensus of opinion among them, but the term God is the common definition of the term God. It is the most meaningless words. The orthodox creed says that "God is without body, parts or passions." Such a thing is not descriptive of personality. Some one has remarked that the above quoted verbiage is a good description of a vacuum.

Joseph said, "It is easy to believe in a God if you are not asked to defend him." But why say "him?" Is God a person, and of the masculine gender?

Ralph Waldo Emerson said: "When I speak of God I prefer to say it."

Personality implies individuality, isolation, outcome, limitation, distinct and separate qualities. Are these conditions consistent with the divine attribute of ubiquity?

What is meant by the question, "Do you believe in God?" Has the question the remotest conception of the import of this question? Not the

young children are Atheists.

"I wonder how long it took him to get there?"

"I don't know. Probably not very long."

"But if he went too fast he might be bumped up his head mightn't he?"

"I don't think that anything of that kind happened."

"Because if he had got and hurt his head fallen back again, and they'd seen him, wouldn't they?"

"Well, you can't tell about those things. It was a miracle which God performed to make the people believe in Him."

"Elijah up in heaven yet with the sun behind him he had when he was on the earth?"

"I suppose so."

"Well, the angels are just spirits, aren't they?"

"Yes."

"The spirits can see one another when they get to heaven, can't they?"

"Oh, yes."

"Is all of them that goes up to heaven from the earth their souls?"

"That is what we are taught to believe."

"But Elijah all, went up—his feet and hands legs and arms didn't he?"

"So did the Bible tell us."

"Well, where he gets new clothes up in heaven when his old ones wear out?"—Chicago Record-Herald.

Comment.—The above was copied to the Knoxville Journal and Tribune. It's getting to be a common thing for the newspapers to make fun of Bibles stories.

WHY I AM AN ATHEIST.

I can go Brother Head one better. My mother, my father and my grandfather were all Atheists or Deists. They really did not know what they believed. They went to Sunday school or forced to attend church, neither was I prohibited from going. I was left free to decide for myself. When I was a young boy of ten we had a very religious school teacher to teach our school. He was an old Presbyterian.

He used to make me learn recite verses in the Bible. I was a red-headed child and all who have the misfortune to live near me know my face well. I was a pleasant place.

If any of the school wanted a fight all they had to do was sing out "red-headed woodpecker" or "sorrell" and all would run to the door and steal off to hunt for more fith. I was so ashamed of it that I never crept a wot of it. In the meantime I made comparisons with the Bible with the good folks in our settlement much to the detriment of God.

At the early age of ten I was sure that my father was an honest man who lived with and for his family was a better man than God and I have never had cause to change my opinion.

After this I became a Christian.

Charles Long, Payson.

VIRGINIA—
John P. Nickard, Remington.

WASHINGTON—
William H. Green, Dewatto.

WEST VIRGINIA—
Moldas Smith, Dixie.

LOUISIANA—
Lester Long, New Orleans.

WISCONSIN—
Smith Emerson, Oak Center.

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